UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

No. 299 (Vol. XXV.—8). AUGUST, 1928. ONE PENNY.

RAWTENSTALL UNITARIAN CHURCH.

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(3) THE UNITY OF JESUS in one nature, one mind, one soul, one being, a real man, and like other men a being equally distinct from the One God.

(4) THE UNITY OF MANKIND as God's children, one Humanity, members one of another, dependent on each other, in each other's keeping, made for universal Brotherhood and world peace.

(5) THE UNITY OF LIFE here and hereafter in one continued discipline, education and progress for attainment of perfect life; and final salvation of mankind by character and conduct, in one grand destiny for every human soul, the Father's love winning all, that none be lost.

(6) THE UNITY OF RELIGION.—One under many names,—righteousness towards God and man, applied in all human affairs, making heaven on earth.

(7) THE UNITY OF TRUTH—all real Truth in various forms is agreement with the Creator's plan; thus all Truth is One, for all things which agree with the same thing agree with each other.

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves."—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Bradda," Manor Road, Cheam, Surrey.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

The two ministers, Revs. F. Coleman and C. Mathison, of our Blackpool Churches, North Shore, Dickson Road, Sunday services 10.45 and 6.30, and South Shore, Lytham Road—11 and 6.30, extend a cordial invitation to Unitarians visiting Blacnpool to attend these services and thus encourage their resident co-religionists with their fellowship and support.

The International Christian Press Exhibition now held at Cologne, secured specimen copies of the "Unitarian Monthly" and of its Annual, along with those of the religious press of all nations, and in connection with this exhibition an International Christian Press Conference will be held August 19th-21st.

An "Imperal Alliance for the Defence of Sunday," has been established, to promote the use of that day for public worship, and to preserve its special association with religion. Without any narrow sabbatarian spirit all people having faith in religion who see the danger of the destruction of "Sunday" in present tendencies, are sure to feel no little sympathy for its defence. The Office is,—1, Palace Chambers, Bridge Street, Westminster, London, S.W. 1.

The young men of our Mossley Sunday School have displayed the following anti-war poster, outside their Church, which has attracted much attention:—

WASTE.

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God—

WAR.

Mrs. A. B. Woodhouse, Manchester, who has been 40 years in close touch with the work of the Willert Street Mission, reports a great revival of interest. At the recent Anniversary Services 257 persons were present in the afternoon and 74 in the evening. There is an average attendance of 230 scholars at Sunday School; there are 43 members of the Fellowship of Youth; 23 members of the Women's League; and there is an Elocution Class, a Lad's Club, Guild of Social Service, Men's Club, School for Mothers, Workers Union, etc. There are regular Sunday services helped with preachers by the Manchester Domestic Mission Committee, having an average evening attendance of 41. In 1923 the Mission premises were sold owing to lack of funds, to the Collyhurst Guild for Social Service, but the Mission has been allowed to continue at a nominal rent, which is paid by the Domestic Mission Committee. Limits of space prevent a more extended notice.

The Carnegie Trust Report for 1927 records over £80,000 spent during the year in the promotion of libraries and in grants of books. Good work is done in supplying village libraries. There is also a Central Library for students in London which lends books to individual readers who apply through their local libraries.

Dr. E. M. Wilbur, President of the Pacific School for the Unitarian Ministry at Berkeley, California, writes desiring to complete sets of Unitarian periodicals for the library of that school including the first four years of "Unity" (now "The Unitarian Monthly"), 1904-07. From any friends who can supply these annual volumes, Dr. Wilbur offers to buy.

The close of the session at Manchester College, Oxford, June 21st-22nd, included the visitor's address by the Rev. A. R. Andreae, and a Valedictory Service by Dr. Gow, lesson read by Dr. Flower. Principal Jacks gave the Farewell to the students, and Rev. R. V. Holt, the welcome into the ministry.

The Remonstrant Synod of Ulster non-subscribing Presbyterian Church of Ireland) met in Belfast, June 19th, when the Annual Lecture was given by the Rev. W. C. Hall, M.A., of Southport, subject: "The Revision of Christian Theology."

Mr. Joseph Kimberley, a teacher in the Sunday School, Church of the Messiah, Birmingham, has been presented, June 13th, with £90, a framed photo of the Church interior, and a long service medal in appreciation of 59 years as a teacher.

More long service medals have been presented to Sunday School workers:—to Mr. Ernest Chorlton, Longsight, 27 years' service; Mr. W. Gelly, Newcastle-on-Tyne, nearly 50 years; Councillor H. F. Barnett, Oldham, 31 years; all Unitarians.

The Glossop Anniversary, June 16th, had record attendances with collections over £84. A loan of £2,500 from the late Lord Doverdale, has been generously cancelled by his son the present Lord Doverdale.

Unitarian services at Adelaide, Australia, have been broadcasted. Rev. G. E. Hale, minister, preaching, and the choir and organist giving anthems and music.

Sir Michael Sadler gave an address at the Willaston School Speech Day, June 30th.

Unitarian services at Auckland, N.Z., are being broadcasted periodically, Rev. A. Thornhill, M.A., minister.

Miss Oldershaw, Leicester, has received the long-service medal for over 25 years' Sunday School teaching at the Great Meeting.

Mrs. Hannah E. Kitson, Leeds, died April 25th, aged 98, left £1,000 to Mill Hill Chapel.

Several Unitarian ministers have had a Kinver Week of Conferences at Red Cliff, Kinver, by the hospitality of the Lee family, beginning June 26th.

Mr. Horace Smith has been presented with a gold watch by the Sheffield District S.S. Union in appreciation of 21 years' service as Secretary and Treasurer

Captain Hilton H. Railey, who arranged the Atlantic flight by Miss Earhart, is a member of the Board of directors of the American Unitarian Association.

At the closing of the session of the Unitarian College, Manchester, July 3rd, Rev. Arthur W. Fox, M.A. gave the Visitor's Address, and Principal McLachlan spoke of the relation of the College to the new General Assembly.

Mr. J. W. Atkinson, 9 years treasurer of Croydon Free Christian Church has received farewell presentation on his promotion in Post Office service and removal to Leeds.

Chesham, Bury, S.S. Anniversary collections £55 10s.

Miss Margaret Huxley, niece of the great Professor Huxley, and is a member of our Dublin Unitarian Church Committee, has been honoured by the Dublin University by an honorary degree conferred for epoch making organising of hospital training for Irish nurses and other philanthropic enterprise.

Mrs. Topliska, who carries on a Unitarian movement in Bulgaria, has reported much suffering from the earthquake at Doupnitza and Phillippopolis.

A THOUGHT TO THINK

My daily task whatever it be,
That is what mainly educates me.

AT—ONE—MENT.

A sinner in repentance sought to pray
That God in mercy would his sin forgive;
And asked the Lord to put His wrath away,
And help him in the righteous way to live.
But in the night as the sad sinner dreamed,
It was as if an angel whisper came
And said in tone of kind reproof,—it seemed:
"Why cast a slur upon the Holy Name?
Or wrong the Heavenly Father by the thought
That He is wrathful,—that His peace is bought
By begging His mercy,—as if 'twere deemed
He changes, and is not always the same?
Always merciful: Love, unceasing Love,
Seeking to help and from thy soul remove
All doubting of the Love that hath no end,
To plainly show He is thy dearest Friend;
He waits for thee to be with Him at—one
To make His good and righteous Will thine own.
Thy blessing is from sinful ways to cease,
In oneness with thy God is perfect peace."
So when the sinner wakened from his dream,
It was as if had come a heavenly beam
Of light, illuming his once darkened mind,
To see the Truth to which he had been blind.

H.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Unitarian Missionary Work

By REV. W. C. HALL, M.A.

7.—OUR GENERAL ASSEMBLY.

Last month I said something about the possibilities of our york since the formation of the General Assembly. The whole matter ought soon to engage our most earnest attention; and, that it may, probably the first thing we ought to do is to discuss the organisation and aims of the Assembly among ourselves and to think of the work it may be expected to do.

Those who attended the meetings in London at which the Assembly was formed must have been impressed by the enthusiasm there manifested. It was as though, after the depression we had suffered since the war we were being uplifted on a wave of new life. There was the consciousness that a way had been found in which our Churches could move together as one body for the extension of the truths they exist to teach and for the promotion of the religious life of which they, individually, had long been patient witnesses, Since these meetings I have been present at gatherings of our ministers in several places, notably at the largely-attended annual meeting of their Fellowship in Manchester; and there I have seen the same intense enthusiasm expressed.

This enthusiasm we want to get into the hearts of all our people. Let, then, the Assembly be talked about as much as possible. And let any ideas any of us have of what the Assembly may be expected to do be set out and thought out, and debated from every angle, until we get to sound and solid schemes of common work, and to the work itself. Some time must, of course, be taken by those of official position under the Assembly in getting it into order as a piece of machinery, but let us see to it that before the machine is complete we have matter of thought for it to take in and work out. Let us have threads of strong fibre for it to weave into good cloth.

Here we have our General Assembly. What will be its function? To tell us, as congregations and members, what we ought to do? That ought to be part of its function; and I for one will try to do whatever bit of duty it rightly imposes upon me. But mainly its function will be to do what we as a body tell it to do. It will be the executive of our Churches just as our Churches make plain to it what it ought to execute: by which I mean, what it ought to follow up and out and do, thoroughly. But let us as we give our instructions see that these are true instructions, that is to say, that they are not mere demands but demands that are accompanied with ideas of ways and means of meeting them. Just as the whole world of men is ever waiting for and expecting ideas, so will our Assembly be; and as the world never turns down a good idea, when it is seen to be a good idea, so our Assembly will not turn down our good ideas, and will probably give patient consideration to whatever ideas any of us have. I do not suppose that the present merely provisional committee of the Assembly has any great scheme of undertakings in its general mind. But if it has, it may be considered as secondary to ideas it expects us to contribute.

SUNDAY ANNIVERSARIES.

By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

AUGUST 26th.

A.D 1789.—The rights of man proclaimed in France.
1833.—Henry Fawcett born.
1837.—The Rev. Thomas W. Horsfield, historian of Sussex, died.
1866.—John Pierpont died.
1906.—John Farmer Kennard died.

SEPTEMBER 2nd.

1666.—The Fire of London began.
1685.—Lady Alice Lisle, aged 80, executed for befriending some fugitives from the battle of Sedgmoor.
1726.—John Howard, philanthropist, born.
1752.—The Old Style ended in the British Empire, the next day being called the 14th.
1780.—Dr. Lant Carpenter born.
1784.—John Wesley appointed superintendent for Methodists in America.
1792.—The Princesse de Lamballe and others massacred in Paris.
1894.—The Rev. John Hamilton Thom died.

AUGUST 12th.

1552.—Religious liberty established in Germany by the treaty of Passau.
1598.—Unitarian works ordered to be burnt at Leyden.
1715.—Nahum Tate, versifier of the Psalms died.
1774.—Robert Southey, poet, born.
1827.—Wm. Blake, poet, died.
1853.—A Church rate made by a minority held invalid (4 House of Lords cases, 679).
1856.—Judgment of Dr. Lushington G. A. Denison's sacramental views.

AUGUST 19th.

1471.—Caxton's printing press established.
1531.—Thomas Bilney burnt at Norwich.
1646.—John Hamsteed, astronomer, born.
1662.—Blaise Pascal, religious writer died.
1738.—Sir Joseph Jekyl died.
1780.—Beranger, French poet, born.
1835.—University College, London, empowered to grant degrees.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS.—VIII. HIS THEOLOGY.
I. GOD.

To Paul God was what Jahveh was to the Jews, the one and only God, the Creator of Heaven and earth, with an undivided personality and a divine purpose towards His children. It is not necessary to quote passages in support of this statement, because the whole of the Apostle's teaching implies it with unmistakable clearness. One or two however may fitly be introduced in addition to the one cited at the end of the last article. Regarding Jesus as the "mediator between God and man," whom he deliberately describes elsewhere as "himself man," he writes to the Galatians (iii. 19-20), "the Law was ordained through angels (i.e. messengers—Moses and the prophets), by the hand of a mediator. Now a mediator is not of one, but God is one." So in writing to Timothy if the First Letter be his, he uses the words already quoted of Jesus, "himself man" (ii. 5.) Again in writing to the Corinthians (I. Cor. viii, 5-6), "as there are gods many and lords many, yet to us there is ONE God the Father, of whom are all things, and we unto Him ; and ONE Lord, Jesus Christ, through whom are all things and we through him." The word THROUGH means BY WHOSE INSTRUMENTALITY, or in the VIEW of whose MISSION and its RESULTS.

In the last passage the Apostle is warning the Corinthians of the worship of the host of pagan gods and goddesses, and heroes, whom he calls LORDS. Nor does he apply the name LORD to Jesus in the sense of GOD, but as describing a DIFFERENT PERSON. In the first place Paul believed that his Hebrew people had been especially chosen by Jahveh, that through them might come a Christ of the house of David for the whole earth. To him the God of his race had created all mankind and was their one and only God, though until the coming of Jesus and indeed until his preaching, the nations had not known this great truth. It may be asked, why then did he use the triple benediction, "The grace of our Lord Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit." To that question there is one simple answer: the persons here brought together are clearly marked off as different from one another, and might be used in support of a tritheism, but not of a Trinity in unity. There are indeed three, but these three are not hinted at as ONE or IN ONE.

The Apostle, whose theology changes from time to time yet has certain underlying ideas, appears to believe that Adam and Eve were created and their subsequent race descended from them with the clear intention and foreknowlege of the coming of Christ into the world, when sufficient preparation had been made for him. To God alone prayer was to be offered and in His hands alone were the issues of events, which He chose to administer through the instrumentality of Christ. If we render "God the Father" as "God OUR Father," which the definite article may well and does mean, we are better able to understand Paul's theology. He had no idea at the back of his mind such as Origin developed later and which seems to us almost blasphemous, that God was so little of a Father, that "he had sold His children to the Devil, from whose clutches they were delivered by Jesus," who from his height as "Second Person of the Trinity" became incarnate and suffered for the sake of mankind. That is a later growth derived partly from Greek thought partly from Jewish and Roman legalism.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: COUN. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

We are very pleased to know that the Blackburn Circle which did good work in some of the Study Courses, and was suspended for a time, is about to be re-started. We shall be pleased to help and to co-operate in its endeavours.

The Secretary has addressed one of our larger Unitarian Sunday Schools in the north upon the aims and work of the Fellowship, and hopes to have opportunities of doing the same to other schools or to meetings of our young people. The aim of the Fellowship to help them to get a definite knowledge and firm grip of our Unitarian Faith, as a help and guide to the true life, is worthy of the support of every real Unitarian.

Think what the Gospel of Unity is: The Unity of the One Creator and Universal Mind whom we think of as God and Our Father. The Unity of all human beings as His children and members of His family. The Unity of life's purpose—One and the same for all mankind. The Unity of every human society or community, on family principles. The Unity of industry business, and commerce, on the basis of Order, harmony, in the equal interest of each and every human being. The Unity of all mankind in one federation of peoples in co-operation for their

mutual good, for world peace and the security of each and all, on the principle of universal brotherhood. The Unity of progress morally, intellectually and spiritually in the development of the perfect life, here on earth, for all mankind. The Unity of one certain goal and destiny for every human being—an immortal life of everlasting progress and increasing joy. The Unity of all with our God the Infinite Love—the everlasting Father and unceasing Friend.

That is but an imperfect and very partial and incomplete expression of the implications of the grand idea of Unity and its possibilities of glorious fellowship. What faith can be conceived that is so full of help, of hope, of inspiration, as that? Is it not worthy of all our efforts to promote and make widely known? By post card propaganda, and leaflet, our Fellowship members can help to spread the light. Copies of these can be supplied on application. See the card as printed on another page. The new leaflet is a reprint of the statement in our July issue.

The Secretary is spending the month of August in the Manchester district, during which time his address will be:—21, Denison Road, Victoria Park, Manchester.

Any of our readers willing to support the work of the Fellowship can become members by a minimum subscription of 1s. towards expenses.

Examinations in the Study Course are offered, with certificates and prizes for those who pass creditably.

The booklet—"A Faith for Young People" (and their Elders), will be published in September or October. Particulars will be given as early as possible.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

The Temperance Council of the Christian Churches, with the Archbishop of Canterbury as a President, and a Wesleyan minister as a Secretary, is agreed on the following nine points of legislative reform, viz.: (1) Sunday Closing; (2) Restriction of hours of sale of drink on weekdays; (3) Reduction of the number of licensed premises; (4) Increased powers for Local Licensing Authorities to be exercised under a central co-ordinating authority; (5) The Control of Clubs (6) Abolition of grocers' licenses; (7) Prohibition of the sale of istoxicating liquor to young persons; (8) Local Option (defined as "The right of a locality to vote on the three options of No Change, Reduction, or No License"); (9) The provision of alternatives to the liquor tavern for non-alcoholic refreshment, recreation and social intercourse.

THE DRINK EVIL.

This is defined by Arthur Evans, M.S., F.R.C.S., Surgeon and Lecturer on Surgery, Westminster Hospital, as—"the manifold evil which follows the use of alcoholic beverages." He says that, "We know that those narcotic effects upon the brains are produced by quite small doses of alcohol taken in the form of alcoholic beverages, and can be accurately demonstrated to have taken effect a few minutes after the drug has been taken."

Sir Lauder Brunton, another medical authority stated that, "Alcohol paralyses the judgment, and paralysis begins with the first glass." This has been tested and proved by the use of the "Dotting Machine" as "a means of measuring the effects of alcohol (and other drugs), and having first estimated the number of mistakes made before taking alcohol, it was found that after drinking 10 cubic centimetres of absolute alcohol in water (equivalent to the alcohol contained in two fifths of a pint of beer) there was a 21 per cent increase in the number of errors; after 15 cubic centimetres of alcohol (equivalent to three fifths of a pint of beer) the increase in errors was 42 per cent; and after drinking 25 cubic centimetres (equivalent to the alcohol contained in one pint of beer), the number of errors had increased to 113 per cent."

A similar test as to the effect on memory of related words resulted in three cases to an increase of mistakes 7 to 20, 5 to 16, and 9 to 20.

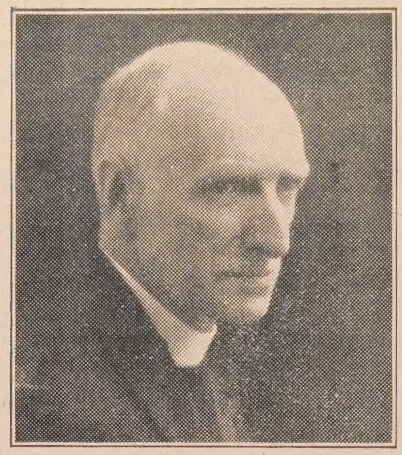
Scientific investigation has proved that alcohol is not a mental stimulant but that it drugs the nervous system. A Government publication giving the results of investigations under the Liquor Traffic "Control Board" issued under the title, "Alcohol: its Action on the Human Organism," states that "the direct effect of alcohol upon the nervous system is, in all its stages, and upon all parts of the system, to depress or suspend its functions, and that it is, in short, from first to last a narcotic drug."

THE CHURCH RESPONSIBILITY.

In a publication of "The Temperance Council of the Christian Churches," it is declared: "The Church must needs accept her Master's estimate of human life at its frailest: "it is not the will of your Father which is in heaven that one of these little ones sould perish.' In defence of the weak and the menaced. . . . the Church has right as she has responsibility, to challenge and overthrow this colossal wrong."

Mr. and Mrs. J. Harrop White have presented a beautiful stained glass window to the Mansfield Chapel, to express gratitude for their 72 years' association with it.

Rev. James McNeil.



The Rev. James McNeil, Minister of the Rawtenstall Unitarian Church, was born in Greenock, Scotland. Following five years' service with the British Linen Bank in that town, he commenced his studies at Glasgow University where Edward Caird, Lord Kelvin, A. G. Bradley and Sir Gilbert Murray were among his professors. He also studied at the Baptist Union of Scotland Theological Hall and at Rawdon College, near Leeds.

At the conclusion of his collegiate course, Mr. McNeil accepted a Tutorship in a College in Scotland, and later settled as minister of the Baptist Church at Denholme, near Bradford. From Denholme he removed to Fownhope, Hereford. Feeling that the Baptist community did not permit the freedom of utterance he desired, Mr. McNeil resigned his charge in 1909, and engaged in dairy and poultry farming in addition to preaching and pastoral work until 1922, when he was accepted as a Unitarian minister by the London Advisory Committee. He then supplied the pulpits of various Churches, and conducted missions at Yeovil and Gateshead; and in 1924, received invitations to Yeovil and Stannington, the latter of which was accepted.

Then in December, 1927, he accepted the pastorate at Rawtenstall, and began his ministry on the first of April, 1928. Mr. McNeil is a Vice-President of the Rawtenstall branch of the League of Nations Union, and of the local Band of Hope Union. He is a life-long total abstainer and a non-smoker.

Rawtenstall Unitarian Church.

The Rawtenstall Unitarian Church traces its origin to the year 1757. After a missionary visit of George Whitfield, in 1749, Rev. William Allt, one of his followers is supposed to have gathered together a congregation, and a Chapel was built by Mr. George Whitaker in which his son Richard Whitaker was first minister. That Chapel was opened December 11th, 1757. The theology of minister and people was of the high Calvinist type. Richard Whitaker died October 18th, 1782, and was succeeded by Rev. John Ingham, whose ministry 1782 to 1833, of over 50 years brought about the change to Unitarianism. Richard Wright, the Unitarian Missionary visited Rawtenstall in 1818, and reported that Mr. Ingham and some of his people were then Unitarians; and in 1828 John Ashworth, of Newchurch who had separated from the Methodists and published his Unitarian opinions, expressed satisfaction that this had led Mr. Ingham to "a further examination of the scriptures" and that to him (John Ashworth),—Mr. Ingham and his people—"owed their present views."

This conversion of Mr. Ingham to Unitarian opinions was not followed in 1818 by the agreement of all his people. It produced contention and division, and there is evidence that the majority seceded, for those who became Unitarian members at that time "did not number ten"; so John Ashworth stated, but in 1845 they were "at least seventy, and steadfast and immovable." John Hopkinson a prominent Unitarian adherent during the contention and division, was the father of Elijah Whitaker Hopkinson, a descendant of Richard Whitaker, who became one of the earliest students of the Unitarian Home Missionary Board, 1854, and an acceptable minister. The Unitarian ministers at Rawtenstall after the death of Mr. Ingham in 1833 have included amongst others:—Henry Hill, R. E. Birks, Ephraim Turland, Jenkyn Thomas, D. R. Davies, W. McMullan, Lot Hall and the present pastor, James McNeil.

Brooke Herford preached his first sermon at Rawtenstall. The present Church building was opened October 2nd, 1853, with Rev. George Harris as special preacher. There is a Sunday School and various connected institutions. The Rawtenstall Unitarians have always been a hearty and active people. They are situated in the Rossendale valley, the Newchurch Unitarians being near neighbours, and only eight miles away in Bury there are other Unitarian Churches, with Burnley and Padiham in another direction, and Manchester not far away, and consequent fellowship of kindred Churches of the same faith.

A Faith for Young People that will Help and Guide.

STUDY COURSE (9)—
For Sunday Class or Weeknight Circle.

(7) FAITH IN THE LAW OF DUTY.

Do you understand the meaning of Duty? It is that which is due, which is owing. I owe it, is—I ought. It is what we owe to mankind, and to our Creator. We have nothing which we have not received. If we make anything, the power to do it was given to us, and the raw material was made for us. What shall we do to repay all that we have received? Having freely received, what shall we freely give? Who can measure what we owe? It is immeasureable. It extends to all that we have, to all that we can do, to all that we shall be able to do as our powers increase. Indeed our duty never ceases. When we have done all that it is in our power to do we have only done our duty, only paid back to God and mankind what we owe.

This is the moral law of obligation to God and man. It is as if God says to us: I have shared the divine nature with you. I have endowed you with divine powers, by which you have it in you to do great things as my fellow-worker to make the kingdom of heaven amongst men. Having done this for you what will you do for your heavenly Father? It is as if Humanity is calling to you and saying: Welcome into the great heritage of mankind! When you were a helpless babe we cared for you. When you were a child at school we taught you. All your food and clothing and everything you have possessed has been provided by the efforts of others. We make all the joys of human fellowship and the intercourse of mind with mind, heart to heart, soul to soul possible for you. The great harvest of thought and experience of all the past generations of mankind is for you. And now we look to you to do your part for others as they have done for you.

Having such a glorious heritage to share and to enjoy you will not be deaf to these calls of duty. Your response will be grand if you do what you can for the welfare of mankind and in the service of God. Angels can do no more. Ability is the measure of duty, of responsibility. With faith in the worth of your endeavour and in the value of your contribution to the common good, you will not come short of what is due from you. This fulfilment of duty is a great uniting power. You can make it easier for men to do right and more difficult for them to do wrong. This moral law is your guide, your help, and its fulfilment to the extent of your power will bring you joy unspeakable and unending happiness. This noble faith in the uniting force of Duty!

(See,—Prov. 3.27; Ecc. 12.13; Micah 6.8; Luke 17.10; 23.41; Phil. 19; for reading; Matt. 25. 14-30; Luke 10. 25-37).

(8) FAITH THAT ALL ARE INTENDED TO BECOME LIKE GOD.

If we are God's children sharing His divine nature, does it not mean that we are all created to become like Him? Evidently that is what Jesus believed, when he said, "Ye shall be perfect as your heavenly Father is perfect." Even the Jews before Jesus, had some belief of that sort, for in their accounts of the creation they give us what they thought, "And God said, Let us make man in our image, after our likeness," and again, "In the day that God created man, in the likeness of God made he him," and "in the image of God made he man." The Psalmist answering his own question—"What is man?"—declares that he is made "but little lower than God."

Now such a faith as that makes a very great difference to those who have it, compared with people who think differently. They who believe that human nature is hopelessly bad, and that many people are doomed to be lost for ever in a hell of everlasting torment, can have but little comfort unless they feel that they are among the few chosen for salvation from that awful fate, and even then they cannot be unselfishly happy at the thought of the eternal sufferings of the lost. Such a terrible belief as that is not true. It contradicts the Fatherly love of God. But if you believe that all human beings have it in them TO BECOME perfect in the divine likeness of God, you can expect that all will ultimately reach that condition. It is that for which all mankind have been created. Such a faith inspires the greatest hopes and the noblest efforts, and is a source of comfort under any discouragement. God has no favourites. He loves all alike. All are equally dear and precious to Him. He will take care that each and every one of His children shall reach the perfection of their divine possibilities. He has placed us all in the school of life in which to develop those powers and possibilities, and to find out for ourselves through the discipline of experience how best that development may be realised. In spite of any mistakes we make, or of wrong-doing into which we slip, the divine nature often shows itself even in the worst of us—in acts of kindness or in response to kindness. It is manifested in self-denial, in heroic deeds, in risking life itself to save others from danger or death. Persons rescuing others from fire, or springing into the water to save some one from drowning; the martyrs ready to go to their death rather than deny their faith—bear witness to it.

Shakespeare has said: "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in appre-

hension, how like a god!" That is what we are intended for—to become like God. It is a great task. It takes a long time. But all our education through experience works that way in the long run. Pain and trial have their part in teaching us. And the noblest characters who are most godlike in unselfishness, affection, generosity, and heavenly qualities, are just illustrations showing what is in us all, waiting to be developed.

(Scripture references: Matt. 5.48; I. John 3.2 Gen. 1.26, 27; 5. 1; 9.6; Lev. 11.44; 19.2; Col. 1.28; 4.12; James 1.4; I. Peter 1.15, 16; Eph. 5.1. Readings: Luke 6. 27-45; I. John 4. 7-21)

(9) FAITH THAT GOD'S PURPOSE CANNOT FAIL.

Our faith is strengthened if we believe that God is almighty to accomplish everything that is right and good, and that His purpose cannot fail. Is there anything that can prevent or frustrate the fulfilment of God's purpose? If there is, then it means that there is a power in existence greater than God—which is impossible. His purpose in controlling the stars in their courses; in the regular succession of day and night; in the orderly recurrence of the seasons each in its turn; in the wonderful life of physical nature manifested in growth of seed to flower and fruit; in the work of insects and of the birds of the air,—never fails. There can be no real reason to doubt the fullest realisation of His purpose in the life of every human being. The will of man cannot prevent it, for no human being is equal to God. Though it does seem that human wills are opposed to the will of God here and now, to such an extent as frustrate His purpose for the time being, we must not deceive ourselves into thinking that it is so. His will is at work all the time through the consequences of our deeds making us reap according as we have sown, and teaching us through those consequences. The prodigal is compelled to come "to himself" at last. The fact that none of us reaches perfection in this stage of our life does not prove that God has failed. He cannot fail. He is succeeding and reaching fulfilment all the time in ways we do not see and are not able to understand. A little child does not always understand the necessary discipline imposed upon it by the parent; cannot see the purpose behind it; and therefore when it smarts under correction for disobedience, is unable to know that the controlling will is being fulfilled. We are all in the great school of eternity in which this earthly existence is but a stage in the course of our schooling. We are under the divine discipline always. If this earthly experience is the beginning of our recognition of personal responsibility, then we are morally in the infant stage of our Spiritual growth, with other stages of further experience and training awaiting us beyond this present existence. The water-grub does not reach the perfection of the beautiful dragon-fly while it lives in its watery sphere, but all its experience in the water is a preparation for the dragon-fly stage that follows, when it will soar in the freedom of a world of air and light. So in human life what we do not learn now we shall learn in due time. And we shall realise that God's purpose is being fulfilled.

If you can believe this and feel every confidence that the complete victory of the Divine purpose in every human soul is as inevitable as the coming of to-morrow's dawn, it is a faith that will sustain you under every disappointment or apparent misfortune. It will give you that sure and certain hope and conviction that the best is yet to be for all God's children. To go through this life with that conviction gives cheerfulness of spirit, a bright outlook, and glorious anticipation of ever increasing delight in God's great school of continuous revelation. It is doubt and uncertainty that cause worry and anxiety, but if you possess this sure confidence that God is able to do everything that is right and good for all His children and that it is His divine intention to do so, you will be free from such needless worry and the more able to live in happiness and joy.

(See,—Matt. 18. 14; Luke 15. 7-10; Rom. 8. 18; for reading Ps. 104; Isaiah 40. 11-31).

(10) FAITH THAT ALL THINGS WORK TOGETHER FOR GOOD.

Life is a great adventure. We have to meet with success and failure, with joy and sorrow, with good and evil, and with every kind of trial and difficulty. And it may often seem that there is more cloud than sunshine, more disappointment than satisfaction, and that there is more of evil than good. But appearances deceive. We learn by these contrasts. Life would be no adventure if these contrasts were not possible. It is just that possibility that gives a stimulus to effort. Difficulties exist to be overcome, and they serve to put us to the test and to call into action our latent powers. We could never discover what we are made of, what forces exist within us, if there were no occasions for trial to call them forth. The child at school learns nothing if he never has a difficult sum to do, and in the great school of life our store of knowledge grows by what we discover in the effort to solve our puzzles, and to surmount all obstruction. This is true of every experience of trial, disappointment, suffering, or sorrow. It puts us to the test. It teaches us how to face anything, in every venture we have to make into the unknown. And if we have sufficient faith we CAN face anything that comes.

From these foregoing remarks you can see that there is real purpose in this discipline. It is a training of the mind, of the spirit. You know doubtless something of what the training of an

athlete is, how his physical powers are put to the strain; how his personal habits have to be controlled and kept under strenuous self-government. To win, he must not be daunted by failure, but must persist until he succeeds. So it is with life; to win its greatest prizes, its most precious rewards, we have to venture by strenuous effort to succeed, risking mistakes and repeated failure until by courageous persistence we gain the victory. All our powers physical, mental, moral, and spiritual, are summoned into healthy activity in the development of accomplished personality and noble character.

There is an over-ruling Providence which makes all our experiences to work together for good. Our heavenly Father has put us to school and is teaching us all the time through our experiences. What we call the problem of evil is not really and finally evil, but part of the problem of education and training. If you can see this and understand it, so that you have faith that all things are made to work together for the realisation of ultimate good, you will be able to go through life with a cheerful and hopeful spirit, taking a sunny view of its events and its trials, confident that all the forces of the universe are on the side of Right and Truth, and that they are certain to prevail. You can have no finer equipment of the spirit than that. And if you have it nothing can cast you down or cause you to despair.

See Rom. 8.28; 5. 3, 4; Jas. 1; 2-4; readings: Mark, 17.27; Rom. 8. 16-39; I. Cor. 9. 19-27; Philip 2, 12-30; Philip, 3. 7.16).

(11) FAITH THAT NOTHING IS IN VAIN.

You can see from what has already been said, that the heavenly Father does not permit any human experience to be wasted. If everything is made use of to accomplish ultimate good, it is clear that nothing is allowed to happen in vain. That is a wonderful thing. In the Providence of God nothing is lost. All is made to contribute to the fulfilment of the Divine purpose. Our Shakespeare could see that—

"There is some soul of goodness in things evil,
Would men observingly distil it out."

And another poet—Thomson—declared that the process goes on—

"From seeming evil still educing good."

The same conviction is expressed by Tennyson—

"Oh, yet we trust that somehow good
Will be the final goal of ill."

And—

"That nothing walks with aimless feet."

And—

"Not a worm is cloven in vain."

What a splendid revelation this is! Can any faith be more glorious? All nature confirms it. Everything in the dust of the ground is utilised to promote life. All that seems to be foul as manure, is made to be a source of nourishment. Food dropped in the street and trodden underfoot and apparently wasted, is indestructible, and in the great laboratory of nature's chemistry, is dissolved and compounded into other form of good. What is true in the world of matter is equally so in the realm of the mind and the spirit of man. How marvellous the power of the Creator! What sublime economy! No waste; nothing in vain; nothing lost. This is a universalism greater than the Universalists preach, and a Unity of purpose through all things confirming the grandest conception of Unitarianism. Inspired by such a faith the outlook on life and destiny is irradiated with a light that can never fade.

Here is where science comes in as an aid to Faith and the ally of religion. The revelation of Universal law and order, of design and purpose in all things, the divine thought of the creative mind of the universe written plainly on all creation for man to read. What a University in which to be educated and trained! The Bible of all history and human experience is open for our instruction. In that we find the word of God, warning us by the pain and wretchedness which result from selfishness and sin, by the terrible consequences of national crime and the slaughtering of war; imparting courage and inspiration through the examples of saints, heroes, and redeemers of the race; and giving us visions of glorious possibility in the triumph of knowledge and the onward march of human progress. In thousands of ways God is speaking to us now as really as He spoke to ancient seers and prophets, as all who can see and hear can testify. The many generations of mankind who have lived on earth and passed into the Beyond have contributed to the harvest of good for our benefit. Their influence has had its part in all that has followed. Nations and Empires have passed away. but no experiences of theirs have been lost, no efforts made for good in their time have been wasted or in vain. May this great faith be yours as an ever present inspiration to make your contribution to the harvest of human good, the worthiest possible to you.

(See Isa 45, 18; I. Cor. 15-58; 3-21. For reading: Luke 15, 11-32; I. Cor. 3, 1-15).

DEATHS.—Mr. John M. Major, Lewisham, June 16th; Mr. Wm. King, Sheffield (Unity Church), June 10th; Mr. Stephen Cliff, Leeds, June 22nd, 76; Mr. Samuel T. Lock, Deal, June 28th, 71; Rev. Clement E. Pike, F.R.H.S., of Tavistock, at Loughborough July 1st, 69; Miss Louisa Thompson, Liverpool, at the end of June, 89; Mrs. Thomas, widow of Rev E. L. H. Thomas, Cheltenham, July 9th; Mr. Carley Minniss, J.P., Dromore, Co. Down, July 3rd; Mr. Aaron Cresswell, Hyde, Cheshire, July 8th, 73; Mr. W. D. Fritchley, Derby, July 6th; Mrs. Joseph Heaps Tuxford, Notts, July 14th; Miss Mary E. Caiger, Herne Hill, London, July 16th.

The Women's League.

The Quarterly Meeting of the Leeds District took place at the Park Street Unitarian Church, Hull, on Saturday, June 16th, 1928.

Representatives attended from:—Hull, Halifax, Huddersfield, Lydgate, Leeds, Wakefield, Dewsbury.

Previous to the meeting the Executive accepted an invitation to hold the next Quarterly Meeting at Lydgate, on the first of October, and decided to ask Mrs. Sinclair, of Scalby, to give the address.

A Devotional Service was conducted by the Rev. Ethel Kay, of Whitby, who took for her text "Blessed are your eyes for they see, and your ears for they hear." The preacher spoke on aspects of "Practical Mysticism." She dwelt on true mysticism resting on intuition: the poet's way of arriving at a knowledge of the nature of things rather than the way of the scientist. The true mystic is an idealist, yet interested in life, though his head is in the clouds his feet are firmly planted on the earth, a dreamer, yet ready to grasp golden opportunities, always the higher interest of others.

The Reformers, mystics and men of vision have usually been busy folk, not seeing Jacob's ladder in some peculiarly sacred place, but as Francis Thompson saw it "pitched between Heaven and Charing Cross." Men and Women to-day have caught the vision of a purer world, their ears are attuned to the music of a more spiritual life. The old out-worn creeds and dogmas of the Church no longer satisfy their longings for a full, free, life.

After tea, the General Meeting was held, with Mrs. Peaston, President, in the chair.

Mrs. Peaston (Huddersfield), and Mrs. Heal (Lydgate), reported upon the Whit Week Conferences in London.

The Rev. Ethel Kay, of Whitby, gave an address on "Thomas Hardy, Writer and Humanist."

Miss Kay's presentment of the great Writer was intended to show that Hardy's seeming fatalism was bound up in sympathetic compassion, and that pity is the key note of his attitude to life.

> "Let us enjoy the earth no less
> Because the all-enacting might
> That fashioned forth its loveliness,
> Had other aims than my delight."

It was Hardy's great sympathy which made him so keenly alive to the tragic in life, many thought him a hopeless pessimist. Hardy repudiates the word pessimism and used the word meliorism, at the same time declaring, "If way to the better there be, it exacts a full look at the worst."

Hardy feels with all great souls that it is the better self in man which is going to win through; it is that spirit which will smite the rusty fetters of oppression and cruelty: it is the resource of the human heart, the great humanitarian pity: the practice of human kindness which will lead men into the light of a better world.

The summer meeting of the Manchester District League was held at Brook Street Chapel, Knutsford, June 16th, with 220 members from 25 branches. Service by Mrs. J. W. Dyer, of Longsight. Mrs. D. Walmsley presided after tea, when Mr. G. Holt welcomed the visitors; Mrs. Haigh reported of the Whit Week meetings, a new branch had been formed at Park Lane, Wigan; the proceedings concluded with an enjoyable visit to the beautiful grounds of Grove House and Booths Hall, kindly thrown open by Mrs. G. Holt and Mrs. Cowburn.

The Ulster District Women's League had its summer meeting at Larne, June 23rd; service was conducted by Mrs. E. R. Jackson, and Mrs. Glynn Davies and Miss McNinch reported their vist to Whit Week meetings in London.

The Birmingham District League met at the Warwick Unitarian Church, June 30th, 12 branches represented by 90 members present, and a contingent from Narborough Road Church, Leicester, with Rev. E. R. Lee, also Miss Hinde, of Adelaide, Australia. There was a service by Rev. Wilna Constable; business meeting when reports of Whit Week meetings were given by Mrs. Esher and Miss Partridge, and best wishes expressed to Miss Nettlefold on her visit to India.

The London District League had its summer meeting at the Brixton Unitarian Church, July 7th, service by Mrs. H. Dawtrey, who spoke on "Ideals"; and after tea Mrs. W. R. Stevenson presided over the business meeting in which she spoke, and Mrs. Blake Odgers (Treasurer), Miss Brooke Herford took part. Miss Hinde, of Adelaide, described the work of the Adelaide Church and of its minister, Rev. G. E. Hale; and Mrs. Bernard Allen, just returned from Rome, addressed the meeting on our Movement in Italy.

The Liverpool District League met at West Kirby, June 27th, when ten branches were represented. After a ramble and tea, the business meeting presided over by Mrs. Willmer included an account of the London Whit Week meetings from the secretary.

The London Forward Movement initiated on the suggestion of the Men's League at Highgate, Wood Green, Peckham, and Forest Gate, has justified itself. There were good open-air meetings especially at Forest Gate.

The Cheltenham Unitarians have held a successful Garden Fete by which £20 was raised, July 4th.

Todmorden Unitarian S.S. Anniversary services June 17th, had good congregations, collections £54.

Literature.

"Back to Realities,—A way out of the Present Chaos in Religion," by Sydney Herbert Mellone, M.A., D.Sc. Constable and Company Ltd., London, 2s. net.

Dr. Mellone has rendered very timely and opportune service in the publication of this striking essay, that is certain to be extremely helpful to all thoughtful people of every kind of Church, who may have the good fortune to read it. The book is divided into three parts under the following heads: "I. The Condition of Organised Christianity To-Day. II. The World's Danger and the World's Need. III. Christianity in its simplest and most Intelligible Form." The following problems are discussed: "Can Bread become God? Shall England become Roman Catholic by way of the Established Church? Evolution and the Creeds, The Free Churches, the Creeds and the Bible, The Idol of a False Orthodoxy, The Idol of Traditionalism, The Demand for the Essentials, Essential Christianity, Are you a Unitarian without knowing it?"

Dr. Mellone says that—"The very essence of the Unitarian gospel, the foundation on which the whole structure is built, the binding force which alone gives it whatever cohesion it posesses, is the Fatherhood of God. . . as a great Ideal, whose meaning demands realisation alike in personal, social, national and international life."

"The declaration that Jesus is God is rejected by Unitarians as being historically false and philosophically inconceivable." But "this is not the least inconsistent with a profound reverence for Jesus as our Master in spiritual things."

"In the case of the movement known as Unitarian. . . . the men trained in these congregations have learned to think reverently, but to trust their own reason and stand on their own feet." We heartily commend this book to our readers.

"The Sound of Your Face" and other addresses, by J. Tyssul Davis, B.A., the C.W. Daniel Company, Graham House, Tudor Street, London, E.C. 4, 2s. net, is a book with an arresting title, and its contests are even more so. Mr. Tyssul Davis has an original way of showing the spiritual significance of new invention and scientific discovery. "Everything has its own rate of vibration, the resultant of the vibrations of its contituent elements. . . . The face of the person sitting in darkness at the transmitting station in the television experiments can be seen at the receiving station. The face appears on the screen, not as an outline or a silhouette, but a true image. And with every image comes its particular sound" (p. 13), for vibrations make a sound. Music comes through the wireless. But—"In what form does it exist, say, half way across the Atlantic? It is not sound then. It is something else. It has to be converted into sound by an apparatus in your head. It is never sound anywhere else. Sound only exists in a brain."

"Wireless familiarises us with the fact that a thing may exist of which we are not aware, and a thing may exist after we have, to all appearance, extinguished it. There lies the parable. Is not the human body like an instrument which is not music, but through which music comes? An instrument by means of which something not it comes through?"

"'You see," says the materialist, "that what you call mind, soul, spirit, is only a function of the brain. When the brain is blurred, soul disappears. . . . How plausible the argument! . . . But do you say, because the earphones are smashed. . . . that there is no more music, that it is over?

How absurd to say that because nothing comes through there is nothing to come through. . . that the strain is dead" (pp. 21-2.) So Mr. Davis asks "Where on earth does music go?" And suggests the query: Where at death does the soul of man go? This book of nine chapters and nearly a hundred pages is full of such suggestive problems and is a good "eye-opener" for those who will read it.

"England' America and The Freedom of the Seas, or Christ and Caesar," by Herbert Clarke, The Vendome Press, 338, Rue St. Honore, Paris. No price stated, 73 pp.

Mr. Clarke indicates from repeated historical evidences that further war between the great powers is inevitable unless there is a new heart in Governments and peoples, involving reforms in taxation, abolition of tariffs on trade, unrestricted markets, and the practice of the Golden Rule in human affairs and between the nations. "When Christ said that all the law and the prophets were contained in the words "do as you would be done by," he expressed one of the greatest of economic and financial truths." In another passage the author says that man "has yet to conceive the elements of a human society, based on Knowledge, Reason and Self-Respect."

RECEIVED: "Josephine Butler," an address by Rev. Dr. Walter Walsh, 3d. Mr. George Guy, 94, Radstock Road, Reading. A capital description of a great and good woman's work.

"Educational Colonies Association," papers published by the same, written by Captain J. W. Petavel, dealing with poverty, unemployment, and other problems, J. B. Pennington, I.C.S., Ewell Park Gardens, Ewell, Surrey.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE LITTLE MAGIC COAT.

Bobbie was going away to school. Nothing particularly exciting about that, you may think. It was exciting enough for Bobbie. At first, he liked the idea. How jolly it would be to travel miles and miles in the train to a great city! What fun it would be to do all the schooling things he had read about in story books. There would be cricket and football and pillow-fights and the tuck-shop. Oh, what a great time he was going to have!

But his first joys were short-lived. Soon, other things came into the picture, and he began to wonder if it was jolly, after all. Even the train journey lost its charm.

You see, Bobbie lived in a quiet village where almost every day was like Sunday. The houses were so few and so scattered that it was hardly a village at all. True, there was the school he attended twice a day; but as he had neither brother nor sister, for the most part, he had to play alone.

Of course, there was mother; but she had work to do and had little time for play.

So Bobbie had to amuse himself as best he could. Happily, he lived in the loveliest of gardens and thoroughly enjoyed the company of the flowers and the birds and other living things. And when it flashed into his mind that going away to school meant going away from his garden, going away from mother, and going away alone, he began to feel sorry for himself. Then, he realised that it meant going to a strange place and amongst strange people, and he began to be afraid. To be unhappy was bad enough; but to be afraid! That was terrible. Poor Bobbie! He thought so often about it, that he forgot to want to play; and, sometimes, when he went to bed, instead of popping off to sleep at once, he lay awake and thought about a little boy who said Goodbye to his mother, and travelled in a train with a lot of people he didn't know, and, then, of the great school he was going to with its crowds of boys he had never seen and masters who might be stern. And, in the darkness, he would quietly cry himself to sleep.

Now, Bobbie was only nine; so he did not know that mothers of little boys of nine have an uncanny way of knowing when their nine-year-olds are in distress.

At her own heart was a pain, because of the coming parting; and so, though Bobbie hadn't said a word about his sadness and fear, mother knew every bit of it.

One day, he was sitting in the garden so deep in thought that he did not hear mother when she drew near. For a moment, she stood and looked at his serious little face. The next moment she sighed and wished the school at Jericho.

But the moment after that, all her love lighted up her face, and, smiling bravely, she said, "Well, I never! What a solemn little man you are." Bobbie jumped and went as red as fire; but, in less than no time, mother's arms were round him and she was saying, "Cheerio! I know all about it. It wont be anything like that."

"Like what, mother?" said Bobbie, astonished.

"Like what you're thinking, of course."

"Oh, mother, are you sure?"

"Certainly!"

"Why are you so certain?"

"Because you are going to wear a wonderful little coat."

"A little coat? How funny, mother."

"Shall I tell you about it?"

"Oh, do, please."

"Now, tell me, dear,—you're just a little teeny weeny bit afraid about going away, aren't you?"

Bobbie flushed again. It didn't seem much use saying he wasn't afraid at all; so he said, "It's only the least little bit, mother; but how did you know?"

"That, I mustn't tell, sweetheart; mothers have a way of finding out such things. Let me tell you about the little coat instead."

"Is it magic, mother?"

"It is the most wonderful magic. Whoever wears the little coat forgets to be afraid. Do you know, I am wearing it myself."

"I can't see it, mother."

"That's because it's magic; and I've worn it ever since I knew you were going away."

"Why? were you afraid?"

"Just a teeny weeny little bit, dear."

"But why, mother? You aren't going to school."

"I was afraid that you might be afraid; and I was afraid that your being afraid might make you unhappy."

"And that would make you unhappy; wouldn't it, mother?"

"I should be very sad indeed, dear."

Giving mother a big squeeze, Bobbie said, "You shall not be sad, mother."

"Why, dear?"

"Because I am not afraid any more. But you haven't told me about the little coat."

"No need, now, dear; you have put it on." Drawing from her breast a little card with some writing on it, she said, "This will tell you all about it. Every morning and every night, I want you to read it. It helps me to be brave, and it will help you."

Bobbie kissed mother and ran off to his own room to read his little card.

Mother watched as he ran, and a sigh of happy

relief escaped her lips.

I know you would like to know what was written on the card. Perhaps you would like to copy it out on a little card of your own; so here it is:—

There's a little coat of courage,
That's so very patched and torn,
That I'm sometimes, almost tempted
To consider it outworn.
But when I cast it from me,
Full of wear and tear and stain,
There's a needle, always threaded,
To patch it up again.

Oh, the many kinds of patches
That I put in, one by one;
The little bits of loving,
And the little bits of fun!
So I'll wear it on the morrow,
Clinging round me like a friend;
That little coat of courage, I'll
Be wearing to the end. H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

Better luck this time! Here are two contributions to the Corner. For a big little chap of seven, the account of the school sports is just great. I am sure we all hope to learn that Rupert won his two events. Daisy, who has written before, sends us another pretty story. Destroying dragons in dreams is great sport; it doesn't even hurt the dragons. But we can be kind and brave when we are wide awake; and that is the greatest sport of all.

Once more, I wish that all your holidays may be truly jolly days.

Your ever loving
UNCLE FISHER.

OUR SCHOOL SPORTS.

Our school sports are on July 11th, and I am looking forward to them ever so much. I am going in for the all-fours race and the flat race. I like seeing the sack race, but next year I will be able to go in for it. Most people come in their thinnest clothes. Last year I saw some people that came in their bathing costumes. The name of our captain is H. Bradshaw. He is a twin with Dorothy Bradshaw. Dorothy Bradshaw is the captain of the girls. At the end, all the captains have a re-lay. My teacher is going to have a toffee stall. I suppose that will be crowded. And another teacher is having an ice-cream stall. The houses are Unity, concord, Beacon and Onward. I am in Unity. When the sports are over, I might write again and tell you more about them.

RUPERT THACKRAY, Aged 7.

THE LITTLE DRAGON DESTROYER, OR MARY'S HOLIDAY.

Mary was ill and the doctor advised her mother to take her for a week to the seaside. Now, the funny thing about it was that as soon as she reached there she was better.

One day, as she was sitting on the beach and was then dozing off, a fairy came up to her and touched her. The fairy said, "Would you like to free a princess?"

Mary found herself growing small, and, as she looked at her feet, behold! she had not any feet, but a beautiful green glistening tail. Immediately, she found herself in front of a palace made of shells. But at the entrance was a dragon, and, although Mary was much smaller, she had never before, in her eight years of life, felt so brave. She picked up a pebble and threw it at the dragon. It was a true aim, and, with one piercing cry, the dragon fell down dead. Mary had no need to open the door, for it opened itself, and out came a beautiful princess. "Mary! Mary!" It was mother's voice calling her, "Mary darling." Mary woke up. Finding herself on the beach, she ran to her mother. Mother told her to hurry up or she would miss the train home.

"Good-bye sea!" cried Mary, waving her handkerchief towards the sea. By the time she got home to Bedfield, she was well again.

DAISY BACON, Age 10.

MINISTERIAL CHANGES.—Rev. R. Nicol Cross concluded his ministry at Hampstead, and was installed minister of the First Presbyterian (Non-Subscribing) Church, Belfast, June 21st; Rev. A. Leslie Smith has resigned at Billingshurst; presentations were made June 19th, to Rev. J. W. Cock and his sister, on their leaving Newark; and the Rev. W. R. Clark-Lewis began his ministry at Newark, July 1st; Rev. and Mrs. Clark-Lewis had farewell and presentations at Newport, I.W., June 21st; Rev. J. T. Jones, B.A., from the English Presbyterian Church of North Wales, is appointed to the Stockport Unitarian Church; Rev. H. H. Johnson, has returned to his Cross Street charge after his illness; Mr. R. Litman, of Castle Carey, is appointed Missionary, of Lewins Mead Domestic Mission, Bristol; Rev. H. V. Mills is appointed to St. Vincent Street Church, Glasgow; Rev. R. Davidson has been publicly welcomed as minister to our South Shields Church.

A new Church building was opened for the Carlisle Unitarians, June 24th, and another for our Gainsborough people, June 27th.

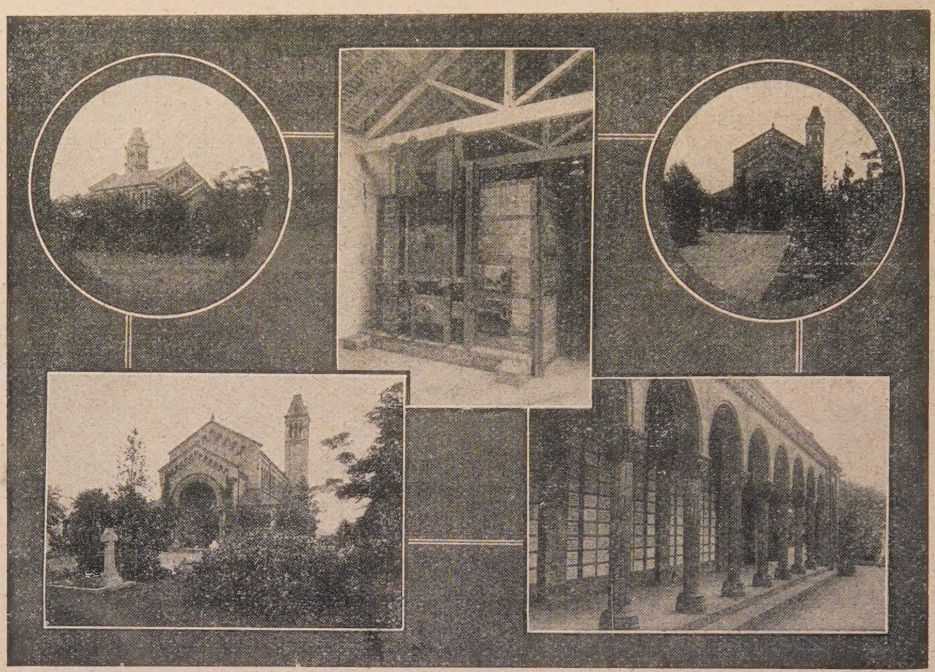
Mr. Fred Thomas, Todmorden, has been given H.M. Imperial Service Medal for 40 years at the local Post Office, and a presentation from the local staff.

The first meeting of the new General Assembly will be at Manchester, April 14th-19th.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



View from Barlow Moor Road. Incinerating Chamber. View from Entrance Gate.
Crematorium, S.E. Aspect. Western Cloisters.

The Cost and Facilities of Cremation.

The impression that Cremation is expensive is entirely erroneous, as the cost is less than for burial of the same class.

Apart from the necessary precautions taken to ensure the actual cause and fact of death before Cremation is authorised by the medical referee, the arrangements are far simpler than burial. The trouble of deciding upon a burial place and the selection and preparation of a grave at short notice is dispensed with. Once the day and hour proposed for the Cremation has been fixed and the necessary forms obtained for certificates, in the hands of a capable undertaker the arrangements can be completed within two or three days of death, or earlier if occasion requires.

Beyond the fee for Cremation the only compulsory items are the cost of providing a light and suitably constructed coffin, which is consumed with the body in the process, and for the conveyance of same to Crematorium. These arrangements are made by an undertaker in the usual way.

Arrangements may be made for the permanent disposal of the ashes at the Crematorium, or they may be removed by the relatives for disposal elsewhere.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in the Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All partculars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 52, New Cavendish Street, London, W.1.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

"The Unitarian Monthly" printed for the Proprietor by the "Herald" Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.